

PACIFIC  
ological Seminary,

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

Mr. Bartlett, in his article, shows how to organize a church on the curiosity of a boy.

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A certain parish paper announces that it is "publisht monthly, per year fifty cents or more." We shall be glad to have our readers remember that MISSION NEWS may be had at thirty cents or more per year.

\* \* \* \*

Miss Judson says about Matsuyama Girls' School :

"I have word from a personal friend in the New Haven Branch, one who gave a large amount for the purchase of the land, that our much longed for new building is near enough to be seen in the distance. That is a good word of prophecy."

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Miss Colby refers to the extensive number of her Japanese friends who had changed their residences during her furlo. She mentions this as a matter of interest—not of surprise to her or to anyone, who is familiar with Japanese customs. One needs to be pretty neighborly to keep track of the residences of his Japanese friends and acquaintances.

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On Jan. 30 the new dormitory on the Kobe Y. M. C. A. lot was opened, and friends were invited to view it during the day. Since then it has been in use for students. It was noticeable that workmen were busy on the day before, Sunday, washing windows and tidying up for the opening. Sunday observance is not an easy matter out here, even with the best disposed.

\* \* \* \*

"We are praying for you and for your work," writes a recent visitor to Japan. We are always grateful for such information,—and for such visitors; for there are plenty of the other sort. Even among active Christian people who visit Japan, we hear, all too frequently, of those who go away not to pray for

us, but to disseminate misrepresentations about missionaries and mission work, which a little sympathetic, first-hand investigation generally would have prevented.

\* \* \* \*

We appear late, this month, because we had to go to press at Yokohama. The Kobe printers are so popular that they are moving into new and larger quarters. Both the main establishment at Yokohama and the branch at Kobe are so rush that it would be wise for both to enlarge considerably their plant, and employ more skilled English language type-setters. Both are usually so crowded with English work, that their customers are often inconvenienced by tardiness in filling orders. But it is simply a case of such high excellence as to cause embarrassment.

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On Jan. 17, 20, 23, 24, the Glory Kindergarten was favored with a series of illustrated lectures by Miss Mayfield, on the Spiritual Meaning of the Tabernacle. They were well attended and the audience was greatly benefited. The Day of Prayer for Schools was observed with most helpful exercises. Letters were read from most of the Training School graduates, for whom prayers were offered; on the wall hung a map with the twenty-two places markt, where these graduates are working. Rev. S. Murakami gave an excellent address on the Spirit of the Kindergarten, while Miss Mayfield also gave a most helpful and spiritual address. Reports on the work of the year, and on building plans, were made. The prayers by teachers, students, and guests were fervent and many.

\* \* \* \*

A memorial service for Dr. Mary A. Holbrook was held at Kobe College on the first Friday of the term. Her going hence deserved more than a passing mention, not so much for the many years over which her connection with the school extended, as for the vital force which she exerted in its expansion and growth.

She herself planned and superintended the erection of the music and science buildings; helped to launch the college department as such; and was influential in the movement that brought the academy department into line with the government girls' schools. At the memorial service, appreciative words from alumnae and students showed that her influence had affected not only the institution as a whole, but individual lives, in those details of character-building whose true worth we can never know until the day when that which is in part shall be done away, and we shall know even as we are known.

\* \* \* \*

Mr. Jukichi Inouye in his *Home Life in Tokyo* has this passage which is most pertinent to the subject :

"It is generally conceded that the Japanese are among the politest people in the world; and some writers go so far as to contrast our politeness with French, by observing that the latter is only skin-deep, while ours is natural and spontaneous. Such a contrast may be flattering to our national vanity; but we are inclined to doubt whether it is just. The truth is, we fear, that courtesy is with us as with the French, a matter of education, and is, to a great extent, a mechanical habit, which enforcement from early childhood, at home and at school, has almost made a second nature with us. That self-control which we possess, in common with other Asiatic nations, from its having been instilled into us, from generation to generation, by the precepts of our sages, enables us to repress all expression of emotion whenever necessity arises, and even to wear a mask under the most trying circumstances. Politeness is, then, with us a great restraining force in our social life; but once that force is removed or overpowered by an emotional outburst, we are hurled along as helplessly as any other people by the master passion of the moment, and betray, like them, the hooligan in us, as the police reports too often prove."

And he might have added, as the frequent, disgraceful strikes and outbreaks among the student class prove. "Our women, from the fact that the outcome of their education is self-effacement, possess this power of control in a far greater degree than men."

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His Majesty, the Emperor of Japan's imperial graciousness was again signalized on Feb. 11, *Kigensetsu*, the anniversary of the founding of the Empire, by the gift from his household funds, of the munificent sum of a million and a half *yen*, to be used for the alleviation of the sick poor among his subjects. The magnanimous act was accompanied by the following rescript which we take from the *Japan Times*:

"It seems to Us that the urgent need of means for the development of national power to keep pace with the progress of the world, has brought about a change in the economic condition of the nation. In such a state of affairs the thoughts of people are apt to take a misguided course and to deviate from the proper way. Those who have charge of the administration of the affairs of the nation should always, bearing in mind and reflecting upon this state of things, strive to encourage and aid the people in their respective occupations, and to assist them in attaining a more perfect development as a nation, by giving them the means of securing thorough education. It is a matter of deep regret to Us if any of our subjects, suffering from illness, are helpless and cannot find the means of obtaining medical aid, and on that account may have to die prematurely. For this reason We are anxious to provide means of relief to such poor, helpless people, by enabling them to obtain medical treatment. For this purpose We have ordered to be set aside a sum of money belonging to Our household, and that it be used as a fund for the relief of such of our helpless people. You, knowing our will, must try to carry out Our wish in order that the people at large may be at ease."

Archbishop Nicolai, of the Greek Church, came to Japan in 1860, at the age of twenty-four, so that his experience covers about half a century in Japan, tho he has not been exclusively identified with religious work quite that length of time. He is universally respected and honored by all classes. It is well-known that he holds the opinion that Japanese morality has distinctly deteriorated during the half century past, owing to the removal of many of the former restraints enforced by the education and customs of the old regime, without any equally effective restraints springing from the conditions of the Meiji period. On Jan. 25, H. Ogawa, a member of the *Seiyukai*, in the House of Representatives, stated, according to the *Japan Times*, that "there is a particular cause which makes malcontents in Japanese society, viz., the general degeneration of young men. The fact that there were many young men among the offenders in the anarchist case, should be noted and pondered. Viewed from any point, the inclination in the people, toward moral corruption, is beyond doubt. When the people become morally corrupt, no hope of national defence, or of industrial growth of the nation can be entertained." The Prime Minister made a noble, beautiful response to this speech.

An important reason why moral sanctions have been weak in the Meiji period, is undoubtedly because the influential portion of the nation has very largely sought the intellectual and material benefits of occidental civilization while studiously neglecting those of the religious foundation of all Western progress. Leading Japanese educators proclaim, often and loudly, that religion is not necessary nor desirable as a foundation for morality. A Japanese author writes: "It appears hardly possible to reap the fruits of the material and intellectual progress of the West, and yet to shut out the moral and religious sources of that progress; but, for all that, it would be premature to pronounce it impossible. For we have

already done what seemed at first beyond the verge of possibility."

\* \* \* \*

Mr. Pedley was entrusted with a sum of money by the Karuizawa foreign, flood-relief committee, last September, to assist native flood-sufferers in the wide vicinity of Karuizawa. The funds were wisely kept at interest till towards the end of November, when a critical time came to many, because of the setting in of cold weather. During the last months we have seen accounts of severe suffering from poverty and hunger, in small areas visited by the floods of last August to October, especially in Miyagi Province. One who has never experienced a flood at short range, nor given careful attention to its effects, has no appreciation of the dire evils issuing from it. The immediate effect—loss of life and of property—is far greater than the inexperienced would imagine. On the heels of these losses, pestilence and death are liable to come, if wise precautions are not taken at once. But a severe flood so utterly demoralizes the normal conditions of the most highly centralized and efficient civil functions and operations, that government and society, for the time being, are paralyzed, and the danger of overlooking speedy sanitary measures is greatly enhanced. In countries where there is not a well organized and highly efficient administration, nature is allowed largely to take her course and the population die off accordingly. But where pestilence is escaped, there comes, generally several months later, with the approach of cold weather, famine, to take its toll of pitiable suffering and death. These various results of a great flood are some of the oft-recurring links in the terrible chain of flood-calamity.

Mr. Pedley's report was sent to the papers since our last number appeared, and, by an interesting coincidence, in one instance, was inserted alongside a sad account of the severe famine in parts

of the provinces of Anhwei and Kiangsu, in the central part of Eastern China, where, it is estimated, over a million people must die of starvation, during these winter months, unless aid comes from outside. Last year some eighty per cent. of the low plains composing a great portion of these provinces, was submerged during most of the farming season. We are glad to say that *The Christian Herald*, of New York, has been busy collecting and forwarding funds to alleviate this famine, and that certain Christian circles in Japan have also been active.

### Personalia.

Dr. and Mrs. Learned plan to sail from San Francisco, Feb. 28, by the *Manchuria*.

Miss Parmelee "seems very well," and is much pleased with Claremont, Calif., where she is likely to remain for quite a while.

Mrs. N. G. Clark, widow of the late Secretary of the American Board, resides at Pasadena, Calif.

Mrs. B. J. Salvage (Anna Young Davis), a member of our Mission from Oct. 10, 1879 till Dec. 26, 1887, at Kobe, Kyōto (where she taught in the Dōshisha Girls' School), and Kobe, has been spending the winter at Pasadena, Calif. She has offered her house at Lewes, Del., to the American Board as a home for missionaries on furlough. A reference to MISSION NEWS, Vols. XIII. 6 and XIV. 1, will show that since the death of her husband, she has taken steps to realize an idea which was in her thoughts previously. We have had so many Mt. Holyoke ladies in our Mission, that it will be of interest to record that Mrs. Salvage was one of them.

One of the daughters of the late Rev. Robert Henry Davis, a member of our Mission at Kobe and at Niigata, from Oct. 26, 1878 till Dec. 27, 1886, and a brother of Mrs. Salvage, is expected to go to China, soon, under our Board.

Miss Florence M. Reid, one of our MISSION NEWS family, is a missionary at Tséchowfu, in the south-eastern corner of Shansi Province, China. Physically it seems to be a very unattractive region. The hills are very bare; in many places nothing but yellow clay and iron bearing rocks, on which nothing grows; in a few places they are draped with small, dry lycopodium; in the valleys some flowers grow, but they are few and generally inconspicuous. The country is very dry and bare. The people, too, seem desperately poor. Nevertheless Miss Reid gives a very striking testimony to the joy of missionary work under most forbidding outward conditions, when she says: "It has been a busy year. It has also been a very happy year, for though of course there have been disappointments, and trials and difficulties, as there are in every work for God, yet the personal presence and comfort of the Lord through His Holy Spirit have been very real and precious, and I have repeatedly wondered if it would be possible in this life, for any one, in any place, under any circumstances, to be happier than myself."

Dr. C. M. Clapp, professor at Mount Holyoke College, has secured for Kobe College, three microscopes. Her visit to Japan, a few years ago, is most pleasantly remembered by many of us. Thru the good offices of the late Dr. Holbrook, Miss Clapp became a member of our MISSION NEWS family.

Miss Ellen Mayfield, of Dorking, and Miss Jessie M. Lingley, of Eastbourne, England, who visited Miss Howe last autumn, paid her another extended visit in Jan. and Feb. They are especially interested in the work of the Japan Evangelistic Band, of whose executive committee Rev. Barclay F. Buxton is chairman, but they are also interested in all missionary effort and are quite ready to show their sympathy by addresses wherever they are invited. We understand they have left for Chosen, to return to Japan in Apl, and to leave for England via Siberia, early in June. It

is a great privilege to have such sympathetic students of Missions visit Japan and remain a series of months to get a well-balanced view of conditions.

A letter from a pastor's wife at Minneapolis, speaks of Miss Searle's visit to that city in the autumn. "I am sure her talks were appreciated and will result in increase interest in the mission field." We regret that, for health reasons, she will not be able to return to Japan before fall.

Miss Louisa Imhof, one of our MISSION NEWS family, a Methodist missionary stationed at Sapporo, sailed on furlo, by the Manchuria, from Yokohama, Jan. 27.

About the middle of January Miss Cozad was compelled to enter a hospital at Tokyo, where she has been progressing nicely. Her passage is engaged on the *Siberia*, sailing from Kobe April 1, as her physicians recommend a furlo.

The address of Miss Lucy Ella Case is: 1353½ So. Alvarado St., Los Angeles, Calif. Her mother is with her.

Since our last report on Dr. DeForest's condition, Dr. Taylor has made a trip to Sendai to examine the former's condition, which was reported very serious. Miss DeForest left Kobe to be with her father, and is still at Sendai. Slight improvement has been reported recently in the patient's condition.

A Lowell, Mass., paper recently had the following:

"The many friends of Rev. W. A. Bartlett, formerly pastor of the Kirk Street church, will be shocked to learn of the death, yesterday morning, of his elder son, William Pitkin Bartlett. The young man, whose age was 18, had been seriously ill for the past month, at Rev. Mr. Bartlett's home, in Hartford, Conn. About two weeks ago a portion of the mastoid bone was removed, and since that time he had gradually improved, so that hopes were entertained for his final recovery. A relapse showed itself but a few days ago and death soon followed. The young man was well known here, and there will be much

sorrow among friends of the family. Besides his father and mother, he is survived by a brother and sister."

In the *Hawaiian Star*, Jan. 14, we find :

"Mrs. Thomas Gulick, widow of the late Rev. Thomas Gulick, who for some years was pastor of a missionary church at Paia, Maui, and a member of one of the most prominent missionary families identified with the history of Hawaii, died this morning, at the home of the Rev. O. H. Gulick, where she had been staying for some time. The deceased had been an invalid for many months, and death was not unexpected. Mrs. Gulick was about 67 years of age. She was a native of Ithaca, New York, but spent her early years in Chicago. The Rev. Thomas Gulick, who married her, was a brother of Revs. O. H. and John T. Gulick, both prominent church workers in Hawaii. The deceased returned to Honolulu, much impaired in health, a year ago last August, after spending some years on the mainland. Since then she has been living at the home of the Rev. O. H. Gulick, College Hills. The funeral services will take place to-morrow afternoon, at four o'clock, in Central Union church.

Miss Wainwright has moved back to her old quarters at the north end of Okayama city. She gave a very pleasant house-warming on the afternoon of January thirtieth, to the foreigners resident in the city.

Dr. Pettee made an address of welcome in behalf of the missionary fraternity and the *Kumi-ai* workers, at the opening exercises at the end of January, in connection with the entrance of the Southern Methodists upon work at Okayama.

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### Obituary.

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Died at Kobe, Feb. 8, 1911, of paralysis, Mrs. Clara Louise Brown Nagasaki.

Mrs. Nagasaka was born at Raymond, N. H., Nov. 25, 1864, and, after graduating at Mt. Hoyoke College, she was appointed a missionary of the Woman's Board of Missions, Boston. She joined the American Board Mission in Japan, Oct. 19, 1890. She was stationed at Niigata, and was a most consecrated, energetic and successful worker for the Christianization of Echigo. She entered most enthusiastically into the spirit and life of the Japanese, as evidenced by her adoption of Japanese dress and mode of life in her own home at Niigata. She was a keen and successful student of the language, in which she acquired great facility for her work among the women. She studied to identify herself as closely and sympathetically with the Japanese, as possible. She had scholarly tastes, and was thorough and intense in any line of investigation she took up. In her college days she was much interested in science, especially botany, and in the early nineties, she was well versed in the ferns of Japan, of which she had a large collection. Under her supervision some of her Japanese assistants prepared a considerable number of beautiful, large drawings from specimens of various species.

She was married at Niigata, Je 7, 1904, at the home of Dr. and Mrs. Newell, to Rev. Kanjiro Nagasaki, then pastor at Hakodate. Rev. Hilton Pedley, of our Mission, performed the ceremony. The wedded couple continued work at Hakodate until the spring of 1906. Early in the preceding November, Mrs. Nagasaki became ill, and in Mch, 1906, they removed to Kobe on account of her poor health. She has been an invalid ever since, and, for several years, she was confined to her bed. She might have searched the world over for a husband without finding a kinder one than Mr. Nagasaki. Her release came about 6 p.m., on a beautiful winter's day, without consciousness, on her part, of the transition. The funeral was held at Kobe College,

Feb. 10, Rev. T. Miyagawa, pastor of Osaka Church, preaching the sermon, and the interment was at Kasugano Cemetery. Mrs. Nagasaka was another missionary who gave herself, soul and body, to the spiritual regeneration of Japan.

### Some Otaru Notes.

The very day our family moved from Sapporo into the Otaru house, certain idle boys came to inspect our doings. Every day thereafter we were subjected to the same scrutiny and friendly advances. The parties of boys were different, but there was one boy who always appeared. He seemed unusually uninteresting, as boys go, with hardly spunk enough for mischief; his only marked trait was that of having a gang in tow on all occasions. That boy, to this day, has proved an important element in our work. Some of the events of the last few months will show how.

Whatever we undertook, in public or in private, he and his gang (for the time being) insisted upon being on hand. As time went on he became a young man in appearance, and when his parents needed to move, he persuaded them to choose a building site directly opposite our gate, and the new house—planned large for a boarder or two,—became the *rendezvous* for all the older boys, who had, one by one, asked permission to join Mrs. Bartlett's Sunday-school, and there began to be, after four years, some hope that the hours spent on that boy would result in good. When Mr. Takenaka came from the Doshisha, for summer work, in 1910, we were fortunately able to get him entertained at that house, and he was able, by daily association, to solidify the gang, for the time being—into a club, which promptly elected Mr. Kenmochi, my assistant, president, the ubiquitous young man to an active office, and Mrs. Bartlett and me to membership. In choosing a name they were very fortunate in being able to form, from

the first syllables of the two city wards, where our house and the chapel are respectively, a name most appropriate to their hope. For into those two wards, at present second only to one other in unpleasant police news, a change is coming on account of public works, which are beginning to shift the business centre. Whether this new tide shall profit the present residents, or wash them away as drift wood, will depend very much on their own conduct. The name of the club is the "New Tide Club," and its aim is to guide the tide for the good of the neighborhood.

One of the members has already become an earnest church-member, and some more are, though unbaptized, determined to be Christians. They are most serious and modest in helping in all kinds of work. The recent gatherings before and during the Christmas season, illustrated it. The ushering at the chapel, which we look upon as exceedingly important, they have seriously taken up, at frequent inconvenience to themselves. At the English service in the church, over a mile from their wards, one of them, always considered lazy and irresponsible, faithfully presented himself to welcome the comers, distribute books, and find places. A chorus of them appeared Christmas day, to sing, at the English service, Gounod's "Though Poor Be The Chamber." Monday night, they decorated, ushered, fetched and carried, and sang and spouted with the younger children, at the great public hall Christmas, where, at our invitation, Mrs. Bartlett's hundred Sunday-school children gave a glimpse, to some three hundred of their parents and teachers, of what they have been learning during the year. As the Otaru church has decided again, this year, to reduce its aid from the Mission—by nearly half—and expects to do without aid next year, it looks as if a second church would before long be able to form, where our chapel is, and as if the nucleus of that church would be from the band of boys, whose importunity so often vexed us at busy times.

Meanwhile other signs of encouragement have been appearing, such as the unexpected request for Bible instruction (vernacular), and speedy conversion, of a Middle School teacher, who was so bitterly opposed to Christianity that he was not even commonly courteous to me, his fellow teacher, because I am a missionary.

The weekly English service, started in September at the church, has not attracted the stray foreign sailors and others, for whom mainly it was started, but it has been the means of drawing to Christian surroundings, including attendance on Japanese service, of some Japanese young men of the more intelligent class, some of whom had once felt an interest in Christianity, which had cooled. First and last, over fifty attended the service, of whom a few were constant attendants during the whole four months.

SAMUEL C. BARTLETT.

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### Mary Anna Holbrook—An Appreciation.

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When the news of the passing of Doctor Holbrook came to her friends in Japan, together with the feeling of loneliness and personal loss, came rejoicing that the friend had been spared that which she most feared, a long period of helpless invalidism. The life of active service had been graciously laid down only a few months before, and, although the years that were to come had been intrusted with loving faith, to the Heavenly Father, still the hope that friends might not be troubled with care on her account, often welled up in her heart. So I am sure that her friends all rejoice with her, that she was granted the one last desire of her heart.

Doctor Holbrook's life was one full of vigor and energy, spent in service for others. She became interested in mission work during her student days at Mount Holyoke, but not until the proposition came from others that she become a

foreign missionary, did she feel the call to go herself to the field. When she was asked to prepare herself for medical work in China she readily consented, and, although the first society which made the suggestion and agreed to furnish the money for the medical course, failed to keep its side of the contract, still Doctor Holbrook persevered and obtained the necessary help from the American Board, and, after graduating from Ann Arbor Medical School and spending a year in hospital work in Boston, was sent to China, where she was able to build a dispensary and lay deep foundations for medical work among women. She also taught in schools and wrote several text-books on biological subjects, one of which, only a few years ago, she was asked to revise, as nothing could be found which so well met the needs of our mission schools in China.

On returning to America, on account of ill health, she spent several months at Mount Holyoke College, and gathered around her a band of students, who definitely planned to give their lives to work in foreign lands. This little group of student volunteers was the inspiration which led to the formation of the Student Volunteer Movement. During this stay in America she was also able to render real service to Mount Holyoke in helping to obtain a college charter for it. When the Board refused to send her back to China, on account of her health, she turned her thoughts toward Japan, and wished to put her life into work for the higher education of Japanese women. She interested several others in the same life purpose and brought them to Japan with her.

Doctor Holbrook's work in Japan was chiefly in connection with Kobe College, for which she did work of deep and lasting value. She not only worked hard for the material interests of the school, but she longed for it to give to the women of Japan the highest that the educational world afforded. In her own classes she sought to give the students a broad outlook, and to teach them to think

for themselves. Although the latter years were hampered by ill health and by a constant struggle with fatigue, she bravely kept at her post, until some one was on the ground to take up her work and carry it on.

Always a very progressive woman, she was ever to be found in the vanguard, leading others on. Her life touched several world movements at their beginnings; medical work of women in America and China, the Student Volunteer Movement, and the higher education of the women of America and Japan. She was always ready to give the newest thought her consideration, and to act upon its suggestions. More than once she was heard to remark, "Talk about the higher criticism of the Bible, it is nothing to that in biology." She was always trying to give her classes the benefit of the latest discoveries and newest theories. She was exceedingly active, ready to do something more, and never seeming to tire until all physical strength was exhausted.

She had a most courageous heart, and, when difficulties presented themselves, she was ready to meet them with a stout heart, and to forge through them, if possible. When she realized that she had years of illness to look forward to, her courageous spirit met the situation with the one purpose to so conserve her strength that she would be able for service as long as she possibly could. One promise that has been very precious to her, during these last years, is, "As thy days, so shall thy strength be."

She had a most loving heart, capable of the truest and deepest friendships. Her friends were her life, and she was continually planning for their comfort and pleasure. The years spent in caring for Miss Stone are a beautiful testimony to the power of friendship. Those of us who were privileged to receive her long, chatty letters, will miss them, and feel the loss of touch with this dear, true friend.

(Miss) OLIVE S. HOYT.

## Osaka Obstacles and Otherwise.

Before complying with the request to write about Osaka I wish to thank my friends for their kind words of greeting. One wrote: "You must be almost beside yourself with such unsolvable problems, and withal such insistent ones." Most serious problems have indeed absorbed my thoughts and time, to the neglect of my friends, and of all my personal desires, and I daily become more distressed over them. This must be my excuse for not showing my deep appreciation of your kindness. At first I was overwhelmed by the tremendous changes, but I find the old friends just the same dear people, and the old ties as strong, but an astonishing number have changed their residences.

Electric cars are running in all directions. One can go, without change, from the docks to the Umeda Station, from which place also start the electric cars for Kobe, and, on another line, for Mino and beyond. The electric cars for Kyoto start from the Tenma Bridge, and for Hamadera, from Namba, and all are, or will soon be, connected by interurban lines.

The new Baikwa has plenty of ground and fine buildings, but has lost a hundred pupils, there being now only about a hundred and twenty. In November a great bazar and concerts in the school, brought in considerable money, which paid for a new house in which Mr. Nakai and family, with fourteen pupils, are now living. The loss of pupils is discouraging, yet the love of many shown for the school, gives encouragement for the future, but we certainly need help now to live through the stress of the present.

Many are interested in our W.B.M. evangelist, the widow of Pastor Takenouchi, who passed on a year ago. When the memorial day came, her little daughter was dangerously ill, yet she planned for four memorial services, the first being held in the beautiful, Japanese audience

room in the parish-house of the Osaka Church. This was elegant, spiritual and heartening, and must remain a life-long inspiration to the three young sons. The other three were special meetings on three consecutive nights, in the *Umeda Kodokwan*, when five of the Osaka pastors and the *dendoshi*, Mr. Hasegawa, gave fine, altogether Christian addresses to good audiences.

Another impressive, great memorial service was held in the Y. M. C. A. hall for Mr. Kobayashi, famous for his "lion tooth-powder" and good deeds. Mr. Osada was his first pastor, when he joined the Tamon Church. Mr. Ebina, his pastor at time of death, came from Tokyo, to speak. The Japanese certainly make these memorial services most effective for strengthening the faith of Christians, and for presenting Christianity in the best way to non-Christians.

The Christian leaders are planning another union campaign, but the emphasis is put upon strengthening the churches. It is to begin with union prayer meetings on the first and second of March, to be followed by a great meeting in the city-hall, then special meetings in all parts of the city, to be kept up through the month. I have heard from reliable persons, that the result of last year's campaign has been good. The courage and devotion of the Japanese leaders should stir us to profound gratitude and admiration, but we must not, for an instant, forget how few, and (in the sight of the enemy) how weak they are, nor forget the tremendous powers against them. I am told that there are a million five hundred thousand souls in the city, not counting the great numbers who are now living in the suburbs. It is the fashion to have suburban residences.

Mr. Mayegami is working heroically to save Koriyama, but has had a great disappointment in the sudden deaths of a man, his wife, and son, just after the man had held a great memorial service for his father, one of the first Christians there, who died twenty years ago.

I am convinced that our Mission is making a great mistake in regard to Osaka. We should have a strong force of missionaries, to work sympathetically with the Japanese leaders.

(Miss) ABBIE M. COLBY.

### Sapporo Kumiai Church.

The sixteenth annual meeting was held Jan. 25. Reports showed one hundred seventy-five resident members, five members in Yubari and eighty-eight absentees, a total membership of two hundred sixty-eight. Organizations for service within the church are: Ladies Aid (*Fujin Kwai*), including a Brides' Guild (*Yome Kwai*); King's Daughters (*Ojo Kwai*), for girls; Citizens' League (*Shimin Kwai*), composed of heads of families; Y. M. C. A. (*Seinen Kwai*), besides the city Y. M. C. A.; and, lastly, for boys, a Light-Salt Society (*Kōyen Kwai*, Matt. 5: 13 ff.). For administrative purposes, moreover, there are seven sections (*kumi*), with geographical boundaries—a rather excessive organization it seems, when one comes to enumerate the various *kwai* and *kumi*. But as all these divisions are the out-growth of years of experience, and as each was called into being by some real need, the organization seems normal and healthy, when one looks at the church at work.

The budget for 1910 was slightly under yen 1600. For 1911 it approaches yen 1700. Such expenses as Christmas celebration, special evangelistic campaigns, and the like, being extras, are raised as special funds. Including all these extras, the contributions are about ten yen (\$5) per resident member.

In this decade and a half the church has outgrown three buildings successively, and is now in the midst of an effort to build, in a period of three years, a more fitting and more permanent house of worship, at a total cost for land and buildings, of yen 12,000.

A good site, seventy-five by one hun-

dred feet, has just been purchased, a corner lot in almost exactly the geographical center of the city. It was purchased for *yen* 3700 (\$1850), and is already paid for within about a hundred *yen*.

The pastor, Rev. Tomo Tanaka, came to Sapporo in July, 1895, in association with Rev. W. W. Curtis, and began the work *de novo*, with a nucleus of three families. The church has come to its present life and efficiency under his devoted and wise leadership. The church is thankful to have had a continued pastorate so normal and efficient. We give thanks and take courage.

GEORGE M. ROWLAND.

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### From Maebashi.

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Maebashi is enjoying an orthodox winter, with bright heavens, thermometer at about 30° every morning, occasional light snowfalls, and scarcely any rain. Evening views have been more than usually superb, largely because of Asama's special contributions, since the cold set in. Such rumblings, smoke-clouds, and patterning of ashes upon the pine tree needles have not been experienced by the "oldest inhabitant," and, as these phenomena sometimes occur at sunset, readers can imagine the shapes fantastic, and hues resplendent, in the western skies. Some of our Agatsuma friends are thinking of doing what Paul Krüger advised his wife to do when he heard of the arrival of Roberts—"Pack up", and it really seems to us here that Asama's contour shows a decided change. The twelve new cottages in Karuizawa, are still standing, however, and the end is not yet.

Maebashi is still feeling the quiet after the noise of the Exposition. The streets seem deserted, the lights are fewer, no illuminations dispel the darkness, and the new hotel, "Kihinkwan", keeps up its nightly blaze only because the two rival electric companies are raging war almost to the point of bonuses. My

December bill is not yet in, as my company is waiting for the other one to fix its charges and then go it one better in the matter of reduction. Is it wrong to wish the strife prolonged?

The *Dendo Kwan* (preaching-place) of Exposition times, is now carried on by the Mission in conjunction with Maebashi Church. About ninety children are present at the Wednesday evening school, and their conduct, so far, is model. For several nights a dozen or more of the older children have stayed through the preaching. In reply to a mild hint that they might be happier at home, one lad spoke up and said, "We have stood it before, and can do it again!" The capacity to stand seems to depend upon the quality of the speaker.

Maebashi Church had its record annual meeting on Sunday, Jan. 15. Thirty-five were out, grouped around an ancient stove that made up in heat, what it lacked in polish. The treasurer's report was cheering—two hundred *yen* more in contributions than had been estimated at the mournful meeting of January, 1910. The budget for 1911 included the full assessment for the Home Missionary Society, sixty *yen* for the preaching place referred to above, the full expenses of one, and part expenses of another delegate to the *Kumiai* Annual Meeting, and, in all, figured up to 1120 *yen*. On Sunday, Jan. 22, the newly elected officers of the church were seated on the front benches, and preached to from 1 Timothy, by the pastor. It was a fine sermon, too, on how the officers could help the church in the way of administration, business details, and general, spiritual tone. The only draw-back to the service was that there were only nine half-grown youths and old men left in the body of the building to offset the sixty or seventy women, who overflowed from one side into the middle row of seats. One was reminded of the Britisher, who, on hearing an American speak of all his friends in the War of the Rebellion, as Colonels, Captains, etc., mildly asked, "And were there no privates in that war?"

Fujioka and Shinmachi are just recovering a little from the effects of the flood that desolated several prominent Christian families. Heroic efforts are being made to secure a pastor, and it looks now as if a young man from Tokyo will be installed in March. The *Joshū* churches and the station have had to come to the rescue here.

Nunata, deserted by Sukawa last year, is now receiving special help from the Home Missionary Society, but hoists the flag of self-support in March. A visit there in December last, revealed an exceedingly hopeful condition,—a new baby to the pastor, several additions to the church on confession of faith, a new, Christian *gunchō* (county head official), and a number of inquirers.

Agatsuma, badly wrecked by a former pastor, has now a good substitute, but he finds it hard financially. The church—through lack of proper organization—does not pay up in full, and, to make confusion worse confounded—pays its little in dribs and drabs. The local evangelistic association here has appointed a layman's commission to visit this field, and it is hoped that order will gradually be evolved out of the present chaos. Fortunately the pastor has the full confidence of the community.

H. PEDLEY.

### Coming Back.

Three months in Japan, after three years in the home land, and I am asked for the verdict,—good or bad, encouraging or otherwise, up to expectations or the contrary. For reply come back with me to the morning of October second, when we steamed into Kobe harbor, and the first launch coming alongside revealed familiar faces, and the floating of handkerchiefs quickly gave way to eager greetings. It was some compensation for getting in on Sunday morning, that we were landed just in time for the Japanese church services. It was the sermon and communion service of the annual meeting

of the *Kumiai* churches. A church full of people, a seat in the rear where one could see without drawing attention, a few hand squeezes from friends near the door, a sermon packed full of spiritual truth and life, and the communion service where nearly every one of that great congregation shared in the precious symbols of a Savior's love,—all these together seemed like a benediction. And when, after the service, all the dear *ōba sans* crowded around for a greeting, all was so familiar I almost wondered if I had really been away.

One of the joys was that of finding that Japanese ears and tongue were not altogether lost by three years of disuse. I was able to receive my old class of grand-mothers from Mrs. Stanford's hands, on the following Sunday, with the addition of several new ones. Only one had been graduated to the higher school during the three years. The home was unchanged, Miss Talcott and Miss Cozad were both here, and the new school building looked so entirely as I had seen it in the photographs, and pictured it in my mind, that it did not seem strange. The women in the school were all new to me, but the special session, which Miss Cozad had arranged for the old pupils at that time, brought back many of those we have known in the past, and furnished an opportunity for happy reunions. It was also a pleasure to find our old school building,—put up under Miss Dudley's supervision, twenty-five years ago,—rebuilt in the rear of the *Kōbe* church, for Sunday-school use and various meetings of the church. The rooms are but slightly changed, except that it is made fresh and new, and it is most satisfactory to find it utilized in this way.

The College, too, has its new administration building, finished since I left. Only the Kindergarten does not announce its changes outwardly, except for the new teacher—Miss Taylor—who seems to be the long looked for one to supplement Miss Howe.

Some of our old friends in the Mission

have been coming back, too, and others going home. Still others there are for whose dear faces and helpful words we wait in vain. Dr. Atkinson, Miss Daniels, Mrs. Greene—our mother of the Mission—Dr. Davis, and, last of all, Dr. Holbrook. All have been promoted to the higher service. We are glad for them, but how much we miss them!

After three months of quiet onlooking my verdict is one of progress all along the lines,—in the Bible School, in its new appointments, its better corps of teachers, and its enlarged curriculum; in the College and Kindergarten in an added sense of permanence and stability; and, in the churches, a great advance in their grip upon evangelistic work, not only for men in the masses, but for individuals; and, in their putting aside useless speculation for plain, gospel truth. We have not yet attained—far from it, but we are pressing on, and I am thankful for another opportunity to join in this service, having for its watchword, "Christ for Japan, and Japan for Christ."

(Miss) M. J. BARROWS.

### The Creed of The Kobe And Osaka Churches.

In the December number of MISSION NEWS it was mentioned that Dr. Davis prepared the first draft of the creed and covenant for the Kobe Church, the oldest of the *Kumi-ai* churches and the first of any kind that was organized in Japan west of Yokohama. Since it is often said that missionaries force their own narrow, sectarian views upon their converts, it may not be without interest to see what a missionary who has been considered very conservative in his theological views, thought a proper basis for church-membership. It will be remembered that the Kobe Church was organized in April, and the Osaka Church in May, 1874. In a manuscript that Dr. Davis once put at my disposal, he says:

"The constitution of these churches was very simple. They were called Churches of Christ. We took the creed of the Evangelical Alliance, and as I was asked to prepare the first draft of the covenant, rules, etc., I felt that assent to a creed should not be made the test of membership, and the following is the preamble, questions to candidates for baptism, and church covenant that I drew up :

'Preamble. Believing in the Lord Jesus Christ, we desire to form ourselves into a church called by His name, in order that we may publicly worship God, study God's Word, obey God's laws and ordinances, mutually help each other in the Christian life, and spread abroad the knowledge of salvation in our country and in the world.'

'Desiring to be united in faith and love with all the world who love our Lord Jesus Christ, we adopt the following as the basis of our faith : [Here follows for substance the creed of the Evangelical Alliance].'

'Questions to New Members.'

'1. Do you who are about to enter into this church, feel that you have been sinners, and that you have believed and accepted Christ as your only Savior ?'

'2. Do you love Christ above self and everything else, so that you are willing to give up and do whatever you feel that Christ requires ?'

'3. Does the above basis of faith agree with your own belief so fully that you can work in perfect harmony with this church on that basis ?'

'4. Are you ready to obey Christ in receiving the ordinance of baptism ?'

Surely no very strong, sectarian spirit is shown here. So far as what the document contains is concerned, could any one tell to what denomination the writer belonged? Dr. Davis was not alone in his broad-mindedness. Though a few exceptions might possibly be found, the missionaries of the different societies working in Japan, have less of the sectarian spirit than do the average ministers of the churches that sent them

to this land. To use an Americanism, "it makes me tired" to read what is said by some critics, be they American, English, or Japanese, when they represent missionaries as insisting on the repetition of their own petty shibboleths, and as being more earnest in building up their own particular denominations than they are in extending Christ's Kingdom.

OTIS CARY.

### Some City Work.

To comply with the Editors' request to write about my work in Sendai is both easy and difficult—easy, because there is plenty of it, such as it is, but very difficult, because it is usually uneventful, monotonous, and not the kind to interest outsiders, many of whom are engaged in practically the same lines.

Altho not in school work myself, my work being so largely with and for students, is largely influenced, and, in a certain sense, partly regulated by the seasons of the school year, with all that is involved of both opportunity and limitation, and of necessity for continual interest in, and for keeping in touch with, all that concerns the student world, as well as trying to be prepared to answer students' questions wisely.

There are seven weekly Bible classes in my house, this winter. After New Year's it takes a little while to get them into order again, but enough irregular, special gatherings come in to fill up any vacant hours while getting on to schedule time. I try to invite, every fall, the Y.M.C.A. of the different government schools, to my house for an autumn rally and welcome to new members, a half prayer—half social-meeting. On Sunday afternoons, the year round, two rooms and a piazza, up-stairs, are at the disposal of a Sunday-school, while a boys' club, taught by an older student, usually from the *kōto gakko* (high school), use the down-stairs rooms. The musical exercises of this class are conducted by me. Meanwhile, callers wait

in the Study till I can attend to them, during the lesson or after the club has gone home. Every Saturday night, the usual Bible class rooms, i.e., my dining room and parlor, are occupied by the Bible class for telegraph students, from the Sendai school, where boys take a six months' course before appointment to real work in telegraph offices. This Bible class is taught by one of the telegraph officials, who is a member of the Telegraph C. E. Society. My part consists in teaching hymns, for an hour or two, before and after, and in getting acquainted with the students. Of course, socials come, now then, in connection with all the different Bible classes, especially just before students are to graduate and scatter. They are then entered on my list of those to whom we write or send papers and tracts. A very important part of my daily work is the correspondence both by myself and by my helper, carried on less regularly than I wish, but always on my mind, with a very wide circle of former pupils and friends, with whom we have become acquainted in tours, or in connection with the church work, or in one way or another come into such contact with that I feel them, more or less, on my conscience, and letters, tracts, books, loaned or given, as the case may be, second hand newspapers and magazines strategically sent, but, above all, correspondence, help me to get them, in turn, off my mind for a little. From thirteen to fifteen Sunday-schools and C. E. like groups at Christmas and Easter, besides the children of many of the correspondents or their families, and many specials, tho all out of town, to be sure, have most of the care and work for them done in Sendai (and every one out here knows what it is to try to keep revised and up to date the many volumes of their address books), and, this last Christmas, temperance tracts and a gospel in addition, went to over seventy telegraph operators scattered thru various parts of the Tōhoku. Of course the other correspondents not only live all the way from Saghalien to Formosa, in Korea and Man-

churia, but in schools and business abroad. Also I try, as part of my duties in connection with the church here, to keep up a little connection with those at a distance from it, and to furnish such Sendai news as would help their individual requirements or needs. Until last year I worked in one of the childrens' Sunday-schools at the church, and until last fall I had an English Bible class in the church, but several graduations, two deaths, and a lack of those able to do solid study in it made me give it up till this next spring, when there is talk of its resuming. Since my return from America, two years ago last August, I have kept right on thru the summers, tho the class work stops during those months and many are absent on vacations. The time was well filled with other miscellaneous opportunities clamoring for attention. However, the Telegraph Bible Class does not stop in summer. That time also I have found good for calling and getting more acquainted with the families of the church people, and other acquaintances. For that matter, tho, that kind of work is always with us, with many opportunities, and special times of joy or sorrow bring more.

There are various other forms which my city work takes, some regularly recurring, some occasional, but these must be passed over from lack of space.

(Miss) A. H. BRADSHAW.

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### After Eighteen Years' Absence.

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It was almost like awakening from a dream to return to Japan, my native land, and revisit the early scenes of my childhood. Things have changed very much in eighteen years. Every thing looks much smaller than I expected to find it. What was formerly quite palatial from my childhood memories, seems quite ordinary now. The seclusion and quiet of the Osaka Concession has changed to the noise and din of a large city. The trolley cars go rushing past

the house and the noise and smoke of the steamboats and factories are always in evidence. The old pine tree, with its familiar swing and trapezes, has disappeared, and the building which served as Father's office and the station school, has been moved away. Yet, notwithstanding the many changes that have taken place, there are still many things that are very familiar, and I feel quite at home in old number fifteen, with Mother and Father again. Osaka is no longer a country town of rice fields and artistic gardens, but a place of bustling confusion and crowded streets. What has become of the care-free, light-hearted people? Has all Japan so soon been transformed by the strenuous spirit of the age, and lost its quaint charm of art and beauty?

A trip to the country, thru the beautiful mountains, and a visit with the Tottori Station brought things back to their right perspective. What could be more romantic than a two days' jinrikisha ride over the high mountains, and then the beautiful valley, that winds in and out across the country. Our scenery on this shore can not be compared to the wild, romantic beauty of the west coast. The grandeur and beauty of the mountains and coast scenery is well worth the trip. The only drawback is the frequent rain and snow storms that blow from over the Japan Sea, and are likely to deluge one at any time of the day. My stay in Tottori gave me an insight into the simple life of the country people, and I became more acquainted with the customs and ways of the Japanese. It was good training in Japanese etiquette to sit in church on your knees, for an hour or more; to visit the people in their homes, and to partake of their *ocha* (tea) and bountiful *gochisō* (dinners). Tottori is a great place for *shimbokkai* (socials), *fujinkai* (women's meetings), and *kyoshinkai* (workers' meetings). I was frequently given an insight into the nature of such gatherings.

The Shintō shrine, *Idzumo no ōyashiro*, is one place of interest historically, that attracts a great many tourists. So, if you ever have the pleasure of taking a trip to the west coast, don't forget to visit this place, only I would advise you not to be too anxious to write your name in the donation book, unless perhaps you have more money than you know what to do with.

Now that I am back in Kobe, I appreciate more than ever its ideal weather, and intercourse with the outside world. It is my favorite resort in Japan; perhaps because of my former childhood associations, but also because of its natural location and beauty, its fascinating hills and mountain walks, the view across the harbor, with its picturesque scene of steamers and sail-boats, and, lastly, but not the least, because of the fascinating work of the Glory Kindergarten, which I have been privileged to take up with Miss Howe.

HARRIET A. TAYLOR.

### In Okayama Again.

Three Pettees are back once more in the city by the Morning Sun river. One of the three comes after an absence of thirteen years from the place of her birth, and the others after a delightful furlo in the homeland. By comparison with big, bustling, broad-hearted American cities, Okayama seems, we must confess, small, slow, dirty, evil-smelling and somewhat distressing.

It is hard on stiffening joints and sensitive nerves to hold meetings once more on the floor, suffer from the cold at every turn, endure the odors, and bear with patience the many other annoyances that trouble foreigners in this strange land of Japan. But these pinpricking experiences, painful though they be, are more than offset by the delights of homecoming, of hearty welcomes, and of a waiting work. Moreover Okayama does move. She now contains a registered population of

92,631 human beings, thus making her the eleventh city in the empire. She has a gas plant as well as electric lights, and is planning for a street railway and a less offensive sewerage system. Auto-stop safety razors are on sale here at the same price as charged in Boston, Mass., and local butchers will sell us a good cut of roast beef *on the bone*, instead of a tangled mass as in days of old.

Many difficult and delicate questions still await solution, but it is a genuine pleasure to find—in contrast to some previous experiences—that Christian work has made a markt advance during our absence, that the Japanese leaders are alive to the needs of the times, and that, so far at least as Okayama city is concerned, church, Sunday-schools, and other organizations are increasingly influential and aggressive. Work at the North-end Chapel is developing so well it has been decided to hold there, hereafter, a regular service of worship on Sunday morning, immediately following the Sunday-school, and to change the preaching or lecture meeting from Tuesday to Sunday evening. Now that Miss Wainwright has moved back to her old quarters over this chapel, and can handle her work for soldiers, students, women and children at close range, the outlook for further advance is most encouraging.

As for Okayama Orphanage in which we take such a deep interest, the chief items are that it now has 664 children under its care; that it has raised the grade of its house-mothers; placed its boys on the orphanage farm in Kyushu; and paid off all its debts caused by the famine relief work, except what is temporarily borrowed from its own endowment funds.

On the whole Okayama shows a pleasing and promising countenance. There are disfigurements, but, with the freckles, a clearing and fairly healthy face, while shining out of the eyes is a light that reflects the blue of the heavens and the tint of a brave and kindly soul.

J. H. PETTEE.

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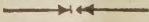
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